

J. C. B.—Pshaw! The boy would never be of any value to me were I to do that.

P.—Possibly he might not be of any value particularly to you, but the probability that he would be of great value to the race, or to humanity, should be of much greater consideration.

J. C. B.—Can you tell me, massa, why I am white? I am white, and I have no father, and can't go to no white folks and ask them.

J. C. B.—(seizing the boy and thrusting him to the door, and calling aloud to the overseer)—Bill, William, here, take this boy to the field and find something for him to do; and if he don't stand round pretty sharp, touch him up a little, (meaning to give him a crack of the whip.)

Now, reader, if thou wouldst know what became of this little boy, do all thou canst to procure him and his mother's emancipation. Keep in mind that there are hundreds, yes, thousands of little Bens all over the South.

LATER FROM MEXICO.—Dates are received from the city of Mexico to the 20th ult., and from Vera Cruz to the 23d.

Another revolution appears ready to break out. It is yet in the germ, but pervades the whole country, though it has not as yet, actually taken place anywhere.

On the 15th, Gen. Herrera was formally proclaimed President of the Republic, and upon the morning of the 16th took the oath of office.

Every Mexican paper speaks of a war for the recovery of Texas as a matter of course. There is no longer any talk about a declaration of war, but the plan seems to be to go about the re-conquest of Texas at the earliest convenience of the Governor and people.

All the papers continue to discuss the chances of a revolution. The existing Government being evidently too weak for the emergency in which it is placed, it would appear that the military aspirant who possesses most money and most audacity, and who is willing to favor with soft words and promises the views of the Federalists, is most likely to obtain temporary power.

THE MORMONS.

The Mormons have published an appeal to the people of the United States, as earnest and eloquent as that of Cassius M. Clay. They say that "thrice have they been driven, while in the State of Missouri, from their lands—their sacred homes and firesides.—Fifteen thousand of them have been exiled at the point of the bayonet, from one of the States of this great Republic, suffering the loss of thousands of valuable farms and comfortable dwellings; while scores of them, including women and little children, were horribly murdered without the least resistance."

They then recount their grievances since they left Missouri and settled in Illinois and conclude as follows:

"But listen, ye Americans, and tremble for your country; listen to the revolting scenes—the accumulated sufferings heaped upon your unfortunate fellow-citizens; for scarcely had they wiped the tears of sorrow and deep mourning from their eyes, before they were compelled to flee for their lives from the smoking ruins of their own houses, set on fire by this same gang of murderers, whose hands were still dripping with the blood of innocence. Six days were this pitiable banditti permitted to go from house to house with the fire-brands of destruction, without the least resistance. Upwards of one hundred houses were consumed to ashes; scores of cattle, horses, &c. stolen or wantonly destroyed, together with immense quantities of grain and other property. But at length, through the active exertions of the Sheriff, the house-burners and murderers are dispersed, and peace is again apparently restored to the sufferers. But what do we behold? No sooner are these land pirates checked in their mad career, than all the adjoining country is in arms, threatening death and extermination upon unoffending, law-abiding citizens if they would not consent to leave the country. Thirty thousand American citizens now have their choice, either to go into banishment from this boasted Republic, or see themselves, their wives and children cruelly slaughtered without mercy.

Ye fathers of the Revolution! Ye patriots of '76! Is it for this that ye toiled, and suffered, and bled? Is this American liberty? Is this 'the land of the free—the home of the brave'? Is this the grand asylum for the oppressed of every clime?

Must your noble sons be wholly and totally deprived of every right so honorably purchased and bequeathed to them by your noble deeds?

Must they be driven from this renowned Republic to seek an asylum among other nations, or wander as hopeless exiles among the red men of the western wilds?

Must they take the last lingering look at the graves of their venerable fathers who assisted in fighting the battles of American Liberty; and then, driven from the land of their birth, hide themselves in the dens and caves of the Rocky Mountains, to escape the relentless fury of their oppressors?"

PHONOGRAPHY.

This term, as its etymology signifies, means writing by sound. It is applied by Isaac Pitman to an invention of his in the alphabet. If you conceive additions to be made to the alphabet until no letter shall have but one sound, and then imagine them to be so changed in form as to be written with the greatest possible ease and speed, you will have an idea of the Phonographic alphabet. All silent letters being omitted, and the writing being done entirely by sound, all difficulty in learning to spell and pronounce is obviated, and at least four-fifths of the time saved. All languages are written in the same hand and can be read with ease by the phonographic scholar, requiring but little time with the assistance of a good lexicon to acquire a knowledge of any of them.

Considering the great saving of time; that it is shorter than Stenography; plainer than the long hand; the ease with which it is acquired; and its effect on the acquisition of foreign languages, it must be considered an invention not equaled by the art of printing itself. It bids fair for coming into almost immediate use all over the world. There has been a very large society for three years

in Great Britain, whose object has been to urge its universal adoption, and there now exists an extensive similar one in the U. States, whose members all write it, and many of whom are prominent in the literary world.

MINERVA.

Salem, Oct. 22d 1845.

COMMUNICATIONS.

"NO UNION WITH SLAVE HOLDERS."

It may not be amiss to relate some conversation, between some special friends and myself, to show the course the enemies of the Anti-slavery cause are taking to frustrate and render abortive all our exertions to promote said cause. Not long since, I was passing the house of an old friend, with whom I had long held peculiar friendship, and christian fellowship when I was a member of the Presbyterian Church. Both the heads of the family were my intimate friends, and this intimacy has not at all been interrupted, notwithstanding I some eight or ten years since withdrew from said Church with which they are now connected.

I called to spend a short time in social chat and take dinner, as I often do when travelling that way. All seemed very agreeable until the Anti-slavery subject came up, then they enquired whether I had embraced the doctrine that Abby Kelley had been publishing. I answered in the affirmative.

They said they were much surprised that a man of my age and experience should follow that worthless girl who was travelling about the country, with young men, sometimes with one and then with another, in a disgraceful manner. I observed, she does not travel alone with young men, but always has women in company with her. Of this circumstance, they said they had not before heard, and that they could hardly believe me, notwithstanding, I have the confidence to believe that they have always, from our first acquaintance considered me a man of truth; or to say the least, they had never manifested anything to the contrary. They asked me however, if I could believe that she was a good woman? I answered, I do. Can you believe that any persons who speak against George Washington, and the Constitution of the United States, are good people? I replied, can you believe that George Washington would have signed the Constitution before spoken of, if he had felt as great concern for the freedom of the African race as he did for his own liberty, and that of his own family, or color? At this I thought the temper of my friends was somewhat ruffled, and they said that any man who embraced such sentiments, and took the course that I was pursuing, was worse than the traitor Arnold, and ought to suffer accordingly. I replied, you may know for a certainty, that you are on the Devil's side, for Christ strictly forbade his soldiers to resort to such means as you approve. My female friend then observed, no woman has any right to go preaching about the country. And so we parted.

I do not pretend to say that I have given word for word, all our conversation, that would be impossible, but I have stated the substance, as near as I can recollect.

I would say this interview with my friends has led me to some serious reflections. And 1st. I would mention the circumstance that my friends had not heard, that our friend Abby had females in her company, when travelling, or where she put up. They had heard of males but not of females. This reminded me of an ancient anecdote. An Indian sold a Deer to a white man, who agreed to take it in the woods, where the Indian told him he might find it hanging up; and as the Indian had business some other way, he gave his friend directions how to find it. He mentioned a brook, and several trees, and then noticed the place where the deer hung. The man paid the Indian, and then went in search of his purchase. The Indian also went his way. The man found the marks but no deer. Not long after the two sharpers came together again; the man began to reproach the Indian for deceiving him. The Indian replied you no find de brook, de tree, and all the udder marks? O yes, but no deer. Well, its pretty well for poor Indian to tell half true. And so the story ended.

My mind has also been occupied in calling to remembrance the heinous nature of the great crime I committed in questioning the disinterestedness of the spirit of George Washington, and the character of the Constitution of the United States. Probably my friends would not have thought me worth hanging, if I had reproached the living God, or have spoken contemptibly of his word.—But my conscience would have reproved me, much more than it has done since the aforesaid interview. I have also been thinking some, on what my female friend said, that is, that no woman has any right to go about talking publicly: I suppose she meant to sustain this by 1st. Cor. 14th 34, "Let your women keep silence in the Churches;

for it is not permitted unto them to speak but they are commanded to be under obedience as also saith the law. Now had this lady always obeyed this injunction herself, we should have considered her a candid woman; but when we remember that we have often heard this same woman speak in the Church, and urge it as a duty incumbent on all women to say all they can in behalf of religion, publicly in that place, we are much surprised at the great change that has taken place in her mind on this subject. But if she will now confess the wrong and forsake the practice, we will overlook the past and consider her truly reformed.

As it respects the charge that we are no Government people:

I can give my own views, (and as far as I am acquainted the views of all others, who adopt our motto, "No union with Slave holders," in very few words. We claim that no man, or body of men has any right to make any laws contrary to God's laws; and that if any rulers do make such laws, it is the duty of all to obey God rather than man. As proof of the correctness of this theory, take the case of the three fire-proof martyrs, of Daniel, and of that list of martyrs, recorded Heb. 11th who were stoned, who were sawn asunder, &c.

I resolve, (God helping me,) never to serve any man or body of men, any further than I can serve God in so doing. I believe that the King, or any another ruler is under as great obligation, strictly to obey God, as are any of his subjects. For our "God is King of Kings, and Lord of Lords."

And that it is just as unreasonable for the children of God to hope, that they will be able to frame good laws, while they continue in league with the ungodly, and give them half the bargain; as it would have been, if God had taken the Devil in council with him in making his laws. I send this to be used at your discretion.

Yours with respect

WM. CORWIN.

New Lima, Ashtabula Co., O. }
September 25th, 1845. }

HARVETSBURG, Warren county, Ohio, }
10th month 12th, 1845. }

ESTEEMED FRIEND J. E. H.—Abby delivered thy message. We will try to comply with thy request. She and Stephen have just concluded the fourth convention in this part of the State. The soil in the anti-slavery field had become sterile from bad farming here, but they are breaking it up afresh. They put the plough in beam deep, and occasionally turn the "Clay" up to view. They are industrious laborers; while one is guiding the great moral plough and making the long straight, deep furrows, the other is all the time on the lookout to see whether any "big clouds" are turned up that want making, and they aim to strike all that come to view with a stroke that shall pulverize them in short order. They are successful agitators; they will get up an interest in every place before they leave it, no matter how cold and indifferent the people may pretend to feel on their arrival. I think I never witnessed a greater contrast between the beginning and the end of a convention than I saw at Xenia last week.—Xenia is a neat thrifty looking country village, containing between two and three thousand inhabitants. It has seven or eight organized sects in it, each one claiming to be a church of Christ. Green county, (of which Xenia is the county seat) was the first, or among the first, to organize an "Anti-Slavery Society" in this part of the State. The "Green Co. Anti-Slavery Society" has held its annual meetings in Xenia generally every year since its organization. There is an abundance of church going, of Sabbath keeping, and of fulfilling the "Divers washings and carnal ordinances imposed upon them" &c.—It has been but a few weeks since one of their professedly Anti-slavery anniversary was held here, at which meeting a man called Reverend whose name is Thomas E. Thomas, "operated" on the minds of the people, holding up the scare crow of "Infidelity" and shaking it most Thomasly before their faces. It is evident that there had been a good deal of "mustering" and "drilling" of the people by their hired "Captains" and "Generals" from that time up to the very hour of the meeting advertised for friends Foster and Kelley. This fact is plain from abundant evidence which brevity forbids me to mention. One fact will be sufficient as proof. An elderly and most worthy man, an active church member, and an active Liberty party man, yet one whose heart of humanity is so large and warm that the church can't entirely freeze it, neither can party crush it, had made an urgent request for Abby to come to Xenia, assuring us that she should have their large church, and a crowded audience, &c. Yet after the meeting had been advertised at Xenia, and clerical influence had operated on the people, this same good friend wrote a letter to Oakland, in which was manifested much doubt as to the propriety of holding the meeting, stating that it was reported about Xenia that Stephen and Abby rejected the Bible, and opposed Christianity, and that whether this was true or not, the effect would be the same for the time being, as it was generally believed.

The appointed day for the convention came, and with it our friends. They stopped at a tavern nearest to the Court House where the meeting was to be held—all seemed cold as ice, not a friend in the place dared to meet them with a friendly greeting. We soon had a fire in the Court House, and the huge bell was set to tolling, but it was doubtless understood by the Xenia people to say "In—deed!" "In—deed!" "In—deed!"

A few people gathered into the house, but not a female dared display so much as to venture in, and the men threw up their staring eyes

at each other anxiously, as if to scan whether there was any one present who would be likely to tell on for being there. Such had been the force and the power with which Xenia gospel had been preached that to disobey it, and go to hear the gospel of Christ, was what few men, and no women dared to do. Abby's sister who had been travelling with her and whom she expected to meet at Xenia again, had not yet arrived, so we looked around for other company. I stepped into a store near by, where some females were purchasing goods; it only required a word or two to press them into the service. With their company Abby, Stephen and I walked from the tavern to the Hall, the numerous seats of which were thinly sprinkled with gazing men. Abby made an appeal to them calculated to do honor not only to the female sex, but to the age and nation to which she belongs. With the most fervid eloquence she pleaded for the afflicted of the human family—humbly identifying herself with those whose names had been cast out as evil for obeying the teachings of the gospel of Christ. Her address occupied most of the forenoon. In the afternoon the audience increased a little; a few of the female slaves broke their chains and attended. Stephen then addressed them, and charged the guilt of slaveholding upon all the party and sect organizations of the North. This raised a Baptist clergyman to his feet in defence of his sect. There was quite an excitement created by the discussion between him and Stephen. Stephen proved his charges clearly, the preacher acknowledged himself ten years behind the times, declared his desire to know the truth, said he intended to "chew to the chips that fly in his own face," &c. &c.—The interest in the meetings increased. Stephen and Abby began to find homes both in the hearts and the houses of the people.—On the second day of the convention, a Dr. Prescott came on to the platform in defence of the Liberty party. He is a man of talent, and combines in his own person the whole assemblage of what James Boyle used to call "the Devil's trinity"—Doctor, Lawyer and Preacher. He spoke near an hour, making as able a defence of that party as is common to hear; but was illly prepared to answer some of Stephen's questions. He was driven to acknowledge that he had been telling it about the streets that he believed Garrison was an infidel. Stephen made an eloquent defence of Garrison, mingled with scorching rebuke to his defamers. The Dr. arose to find a more comfortable position by leaving the house, declaring he could not stay to hear such personalities. Abby then asked his attention to a few things she wished him to hear. He halted in the aisle while she contrasted his conduct with Christianity in a manner that showed quite a wide difference. At candle-light the house was crowded and Abby made good use of the time—apparently making both Democrats and Whigs rue the day that gave birth to their sins.

On the evening of the third day of the meeting the hall was crowded to overflowing.—Stephen occupied the time, and in the early part of his discourse he "Boarded the old ship Zion," (as the members of the Methodist Episcopal church used to call her) and it was soon very evident that he had attacked them in the right way. They floundered like dying eels, and if it were possible to deepen the disgrace of such a church its members would have done so that evening, for they acted more like "mad men" than they did like Christians. After he had exposed the enormous wickedness of the Methodist Episcopal church, he took up the seceders of Xenia, declaring that they admitted to their communion table persons who legally slaveholding, when immediately from the back part of the house, there issued one of the most furious little shrill voices I ever heard. It came from a young looking man, who gave Stephen the lie, and then screamed and shrieked out "stop! stop!" "stop, I say, won't you stop!" It was my business to tend to the lights, and this called me to pass frequently through the different parts of the great "Mud" and when I passed near the young malevolent who was screaming at Stephen to "stop," I heard a well known physician of the place who is called an infidel, shaming this young man for such conduct, and telling him that they never had such confusion at any of their political meetings as these religious people were making. I also took occasion to rebuke this young mad man who was in such a violent fury that I thought the preachers would certainly be ashamed of him if he was a church member. He made inquiry to know who he was, and you may rest assured that it was more than I could do to keep a "long face" when I learned that he was a clergyman—the regular Pastor of the Associate Reform Church of that place. His name is McCoy.

With these hasty notes I conclude. The ground is now broken in Xenia, one of the hardest sectarian places in the State. I hope it will yield a crop by next harvest.

VALENTINE NICHOLSON.

LATER FROM HAY TI.

Another Wretched Revolution.—By the brig Forrest Capt. Drew, we have very late private intelligence from Port au Prince. A number of Malattines in the pay of the French, commenced a revolution against the Black President, Gen. Pierrot, in Port au Prince on the 25th ult. The leader was a mulatto general recently expelled from the government forces moved with remarkable activity, and having captured the mulatto general and his followers, about twenty in all, they shot them publicly.

By the ruling of the Kentucky Judge, in C. M. Clay's case, it appears that a mob is an authorized and legal body for the removal of what they consider a nuisance. They had better try their power on the Judge, who has certainly shown himself, in this case, to be a judicial nuisance.

Small Fox.—Letters from the Western part of the State of New York, states that the small fox is quite prevalent in Genesee county and much alarm is manifest among the inhabitants at Attica and Varysburg. Mr. Hawkins, a member of the State Senate, died with the disease a few days since. Several stores and taverns are closed in consequence of its prevalence.

ANTI-SLAVERY BUGLE.

SALEM, OCTOBER 21, 1845.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

(7) An account of our meeting at Berlin, and several communications from correspondents, are unavoidably deferred until next week.

THE APPEAL OF CASSIUS M. CLAY.

We have read this document with considerable interest, and as we did not expect so much from it as did some with whom we have conversed, our disappointment is less than theirs. True, there is much that is great and noble, but it also contains developments that will be far from pleasing to the uncompromising opponents of slavery.—Were it not for its extreme length we would gladly give place to it in our columns.

We sympathize with Cassius M. Clay, not because we suppose him to be an abolitionist, properly so called, but because we know he is a man persecuted for opinion sake; and that the course he was pursuing would call the attention of the people to slavery as it existed in his native state, and we felt that every ray of light that was thrown upon the infernal system would tend to make it odious in the estimation of the people. Cassius M. Clay never professed to be an abolitionist, as the term is applied in the north and understood in the south, and if there be any who have heretofore doubted this fact they can now learn it from his appeal. We have never regarded him as such, and it has appeared strange to us that some who are considered the most clear sighted in the anti-slavery ranks, have by their action or speech conveyed to the public an idea that the True American was a paper which taught correct doctrines in regard to the principles of American slavery. Doubtless some have been deceived by such representations, and having become subscribers, and readers of the paper, have imbibed from it a low toned abolition which denies the foundation principle of the present anti-slavery reform—Immediate Emancipation. The True American never professed to adopt a higher standard of abolitionism than that of "gradual emancipation." Its editor was not unwilling that the greater part of the present generation of Kentucky slaves should die in bondage and the few of them who were freed, should be liberated not by the potency of truth, but by the power of gold. His plan of emancipation as embodied in his appeal is as follows:—

Although I regard slavery as opposed to natural right, I consider law and its inviolable observance, in all cases whatever, as the only safeguard of my own liberty and the liberty of others. I therefore have not and will not give my sanction to any mode of freeing the slaves which does not conform strictly to the Laws and Constitution of my State. And as I am satisfied that there is no power, under the present Constitution, by which slavery can be reached, I go for a Convention. In a Convention, which is politically omnipotent, I would say that every female slave born after a certain day and year should be free at the age of twenty-one. This, in the course of time, would gradually, and at last make our State truly free. I would further say, that, after the expiration of thirty years, more or less, the State should provide a fund, either from her own resources, or from her portion in the Public Land, for the purchase of the existing generation of slaves, in order that the white laboring portion of our community might be as soon as possible freed from the ruinous competition of slave labor. The fund should be applied after this manner: Commissioners should be appointed in each county, who shall on oath value all slaves that shall be voluntarily presented to them for that purpose. To the owners of these slaves shall be issued, by the proper authorities, scrip bearing interest at the rate of six per cent. to the amount of the value of their slaves, and to the redemption of said scrip this fund shall be applied, principal and interest. By this plan the present habits of the people would not be suddenly broken in upon, whilst, at the same time, we believe that it would bring slavery to almost utter extinction in our State within the next thirty years.

With regard to the free blacks, I would not go for forcible expulsion, but I would encourage, by all the pecuniary resources that the State had to spare, a voluntary emigration to such countries and climates as nature seems particularly to have designed them.

With regard to the political equality of the blacks with the whites, I should oppose in Convention their admission to the right of suffrage. As minors, women, foreigners, denizens and diverse other classes of individuals are, in all well regulated governments, forbidden the elective franchise, so I see no good reason why the blacks, until they become able to exercise the right to vote with proper discretion, should be admitted to the right of suffrage. Sufficient for the day is the evil thereof. The time might come when succeeding generations when there would be no objection on the part of the whites, and none on account of disqualification of the blacks to their being admitted to the same political platform; but let after generations act for themselves. The idea of amalgamation and social equality resulting from emancipation is proved by experience to be untrue and absurd. It may be said by some, what right would a Convention have